5;Schram M-5 (1911-1922)1961 AE9 Monguor AE9
Historical Mongolia AH2

granaries existed before 1286, and no officials to provide for the subsistence of the soldiers. Moreover, it is a fact of common knowledge that Kubilai ordered the Mongol troops to farm and to defend the country at the same time.[48] This is borne out also by the fact that at the time the Ming dynasty (1368) started establishing Chinese colonies in Huangchung (*Annals* of Kansu 42: 55; *Annals* of Hsining 24: 14*b*, and Monguors I: 30, 33), the conquered Mongol troops had to leave the irrigated country around the cities and were relegated to side valleys. The memory of this fateful decision, made by the Ming, was still fresh among the Monguors in 1910, and their tradition went so far as to claim their ancestors as the initial diggers of the irrigation canals and the inaugurators of agriculture in the country.

We get the confirmation of this fact from the celebrated Marco Polo, who with his father Nicolo and his uncle Matteo, went to Hsining in 1274, on his way from Venice to Peking. He writes, "the population of this country consists chiefly of idolators (Shamanists, lamaists) but there are also some Mohammedans and Christians (Nestorians) . . . the inhabitants employ themselves in trade and manufacturing. They have grain in abundance."[49]

Probably Marco Polo made this statement because the Mongol troops and the Tibetans, Uighurs, and Shat'o farmed in Huangchung. This text proves also that probably during the century of peace preceding the conquest of Hsining by the Mongols, some Mohammedans and Nestorians from Turkistan had returned to Hsining, which they had known since the time of Chiossulo (1038), to engage in trade.

However, because the note of Marco Polo dates from 1274, we have to consider that during the campaigns of Chingis Khan in Turkistan, which had started in 1209, the Mongols had come in close contact with Mohammedans and Uighurs.[50] The influence exerted at court by the Mohammedan Yalavach is well known. It was so striking that Empress Toragana had to remove and demote him at the time he tried to impede the succession of Guyuk to Ogodei, planned by the empress.[51]

According to H. F. Schurmann, in the early years of the Mongolian rule in North China a great number of Central Asiatic merchants had moved into China and organized in the corporation known as "Ortaq." Ortaq means "partner" or companion. These merchants were financial "partners" of members of the imperial family and nobility, from whom they received sizable amounts of silver as loans. This capital they used to expand their trade activities. In addition, many of them func-

[48] Franke, *op. cit.* 4: 562.
[49] *The travels of Marco Polo*, translated and edited by W. Marsden, reedited by Thomas Right, 135-138, Everyman's Library, J. M. Dent, London, 1950.
[50] Grousset, *op. cit.*, 483.
[51] Franke, *op. cit.* 4: 276, 306.

5:Schram M-5 (1911-1922)1961 AE9 Monguor AE9
Historical Mongolia AH2

tioned as tax farmers who collected revenues and taxes from the appanages of their benefactors. The financial administration of the appanages prior to the year 1260 was in the hands of the feudatories and not in the hands of the imperial government. After 1260 the situation changed radically; the newly established central government by Kubilai took over the financial administration of all parts of the realm. The revenues of the feudatories from their appanages were collected by officials of the central government and then turned over to the feudatories.[52] Consequently, Mohammedans must have lived in Hsining since 1260, caring for the control of the appanage of Chang Chi, and it is quite possible that other Mohammedans and Uighur Nestorians would have moved to Huangchung to indulge in trade during the Mongol period, even long before 1260. Later it will be noted that during the Mongol period Mohammedan Salars and the clan of the later Yeh T'u-ssu moved into Huangchung.

In the *Annals* of Hsining 31B: 8*b*, is still noted the appointment in 1303 of the Prince of Hsining, Ch'u Pei,[53] as commander of all the troops of Kansu. However, no movement of troops is noted.

Also it is recorded in 1324 that Ch'u Pei rescued from famine the troops of the Prince of Hsi-p'ing (*Annals* of Hsining 31B: 8*b*). Ao-lu-ch'ih, Prince of Hsi-p'ing, had died soon after 1303 in Ninghsia, his son Pu-ti-ma-ti-chia had inherited the title of his father, and later in 1337 the grandson Kuan-pu-pa. Thus Pu-ti-ma-ti-chia received help from Hsining and his troops were garrisoned in Lan, Kuan, and Lingwu.[54]

The *Annals* of Hsining note that in 1329 to Sulaiman[55] was granted the title of Prince of Hsining (and not of Hsip'ing), and that in 1332 on account of his military achievements, the emperor created four appointments of "preceptor of the prince." A seal was cast and bestowed upon the prince by the emperor. However, Sulaiman never lived in Hsining.

Two names of pacifiers of T'u-fan are also mentioned in the *Annals* of Hsining 22: 3*b*, Chin-ch'a-t'ai[56] and Cho-chi-ssu-pan.

---

[52] H. F. Schurmann, reviewing Herbert Franke's Geld und Wirtschaft in China der Mongolenherrschaft, in H.J.O.A.S., Vol. 15, June 25.

[53] *Yuan Shih* 21: 6*a*; Hambis, *op. cit.* 108: 113 and 107: 92, 8.

[54] *Hsin Yuan Shih* 114: 7*b*, 8*a*, *b*; Hambis, *op. cit.* 108: 141–143.

[55] *Yuan Shih* 36: 4*b*; *Annals* of Hsining 31B: 9*a*; Hambis, *op. cit.* 108: 103.

[56] Chin Ch'a-t'ai was the second son of Kochkar, great-grandson of Barchug, idukut (chief) of an Uighur tribe, which pledged allegiance to Chingis Khan in 1209 in Turkistan. The tribe remained faithful to the Mongol dynasty. Chin Ch'a-t'ai in 1318, refused the titles of Idukut and of prince of Kao Ch'ang, granted to his nephew T'ieh-mu-erh-pu-huo, who asked the emperor to bestow them upon his uncle (Hambis, *op. cit.* 8: 132, note 3; *Hsin Yuan Shih* 116: 7*b*).

Francis Woodman Cleaves, The Sino-Mongolian inscription of 1372 in memory of Prince Hindu, *Harvard Jour. Asiatic Studies* 12 (142): 1 sq., June, 1949.

5:Schram M-5 (1911-1922)1961 AE9 Monguor AE9

Peking, and the emperor agreed. Ping-tu forced the tribes to build a road to Wu-ssu-tsang in order to meet the lama. The entire Szechwan province was upset for fear of invasion by the savage Kokonor brigands. The governor wrote Altan to order his sons to desist from plundering the country. Altan answered that the only reason for the behavior of his sons was the lack of any markets where they could fill their needs. In 1574 markets were opened for Pin-tu and Ping-tu and the emperor granted to the temple of Kokonor the name Yin-hua-sse and the title of vice-commander to Ping-tu. However, the sons and cousins and nephews of Altan plundered as before. Again the officials asked Altan to reprimand them. Altan arrived with his army feigning to meet the lama; however he had an axe to grind with Oirats, his old foes. Coming back, he asked the governor to allow all the Mongol chieftains to attend a meeting with the lama in Kokonor. The Tibetans, taken with panic at the sight of the demonstration of power and magnificence, fled in all directions. Altan returned to the north (1577) but Ho-lo-ch'ih and Yung-chao-pu, his nephew and cousin, and others refused to leave Kokonor, and Ping-tu started plundering the Tibetans again. The officials immediately asked the emperor to close the markets. Altan reprimanded his son and urged him to return the stolen people and cattle. However, Ho-lo-ch'ih continued looting (*Annals* of Hsining 20: 13, 14).[84]

In 1579 the governor of Hsining was engaged in developing agriculture in Huangchung. He gathered the destitute people who had fled with fear of the Mongol brigands, located them in villages, provided them with grain and oxen, dug irrigation canals, etc. In each village he opened a school. He gathered more than 100,000 families, and more uncultivated land was tilled. When Altan left the country in 1577 he had asked him to leave peacefully and to protect the country against more raids by his people (*Annals* of Hsining 25: 20).

Ha-tsa, a Tibetan tribe of Kokonor, raided the western valley of Hsining in 1580, but was repelled. Two

[84] René Grousset, *Empire des Steppes*, 592, Paris, Payot: The Ordos Mongols started professing the lamaism of the Yellow Church from 1566 on. The *jinong* Khutukh Setsen Hung-t'ai-chi of the Uchin banner, coming back from an expedition in Tibet in 1566, had invited lamas to accompany him to Ordos and convert the Mongols to lamaism. The fervent *jinong* succeeded in converting his grand-uncle Altan who at that time was in the heyday of his power (1576). Altan and his grand-nephew invited the chief of the Yellow Church, the great lama bSod-nams rgya-mtso to come to Kokonor. The Mongols met him magnificently and opened with him an official convention at which was laid the foundation of the Yellow Church among the Mongols (1577), and Altan honored the great lama with the title of Dalai Lama, which title is still borne at present by his successors. The Dalai Lama, returning to Lhasa, appointed the Living Buddha Dongkur Manjucri in Kukuhoto the residence of Altan. The Dalai Lama left Lhasa again to travel to Ordos in 1586 for the performance of the cremation ceremonies of Altan who had died in 1583.